ANALYSIS OF THE DENE LANGUAGE INFORMATION REVIEW

DEPARTMENT OF INFORMATION
GOVERNMENT OF THE NORTHWEST TERRITORIES
YELLOWKNIFE, N.W.T.

Summary Report

Prepared By
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December, 1983

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Why the Study Was Done

The people of the Government of the Northwest Territories' Department of Information in Yellowknife wanted the Dene Language and Information Review to answer two main questions:

"What do Dene people in N.W.T. communities want to know about the Territorial Government?" and, "What are the best ways the Department's people can tell those things to Dene people, so they will be heard and understood?".

As well, they wanted to begin gathering some facts about Dene people's use of the different Dene languages and English.

They believe that the answers to these questions will help the Department of Information's Dene language interpreter-communicators do a better job of giving government information to Dene people and informing Government about what Dene people want and need.

2 How the Study Was Done

People from the Department of Information and from the Department of Executive's Bureau of Statistics first put together 29 questions they thought would help answer the main questions.

The Dene interpreter-communicators helped them find the right words, so the questions could be easily understood or be easily interpreted into Dene languages.

Not everyone in every Dene community in the N.W.T. could be asked to answer the survey questions. That would have taken either a very long time or more money and people than the Department of Information had to do the job.

It is possible, though, to get a good idea of what answers most people would give, by asking only some people, if the people asked are chosen by chance.

So the Bureau of Statistics employees used a computer to pick some houses in the 11 communities the Dene interpreter-communicators personally knew best, being careful that the houses chosen for each community were spread out over the whole community.

They also tried to choose enough houses so that there would be young people and old people, men and women, in about the same proportions as they were in the community as a whole. They knew that people in the 11 communities, among them, spoke all the different Dene languages.

The eight Dene interpreter-communicators were trained to ask the survey questions and

tested them out in Yellowknife before going to the other communities.

Then the interpreters went out and tried to contact all the Dene people over 15 years of age who lived in the chosen houses in: Fort Good Hope, Snowdrift, Rainbow Valley (Yellowknife), Detah, Fort Resolution, Fort Simpson, Rae, Edzo, Aklavik, Fort McPherson and Fort Providence.This took several weeks during the spring of 1983.

They tried to reach 554 people, and actually succeeded in asking 301 people all the survey questions. Asking that many people questions is a hard job, but we believe that the Dene interpreter/communicators did it as well or better than other people who have done studies of this kind in the N.W.T.

When they came back, the interpreters entered all the answers they'd got into the Bureau of Statistics' computer.

Because more people were reached in some communities, in comparison to the number of people who lived there, than in others, the total answers were fixed to reflect each community's part of the total number of people in all 11 communities.

Overall, more women and older people answered the survey questions. You should keep this in mind when you are reading about what the survey found out, because it is possible that people would give different answers depending on the age and sex.

3 What the Study Discovered

Standing of the Dene Languages and English in the Survey Communities

The answers to the Dene Language and Information Review show that the Dene languages are well used in the survey communities, except for Loucheux and maybe North Slavey in Fort Good Hope.

Eight out of every ten people questioned said they had good understanding of their Dene language, and nearly as many said they could also speak it well. While most people said they cannot read their Dene language at all, about one out of every four people questioned said they could read it at least a little bit. More people said they like to speak their Dene language than said they like to use English or than said they like to speak both languages.

Young people, especially those who were less than 25 years old, and Loucheux people, were less likely to say they could understand or speak their Dene language well, and more of them preferred to speak English. North Slavey people in Fort Good Hope said they could understand North Slavey, but fewer of them said they could speak it well and half of them prefer to speak English.

About six out of every ten people questioned also said they could understand and speak English well, and about half of all the people questioned said they could read it well. But some people did say they cannot understand, speak or, especially, read English at all. Dogrib people in particular said they had less knowledge of English than

other Dene groups. More women and young people said their English was good.

The most common suggestion people had for preserving the Dene languages and culture was to teach them in the schools. Teaching them at home, setting an example or learning by living in traditional ways and using your language whenever you can were other popular suggestions, especially among older people.

What Information is Needed from the Government

From this survey, it looks like the main thing most Dene people in these communities need to know from the government is, what kind of information the government can give them and where to go to get it.

Most people said they did not now get enough government information (more than eight out of every ten people questioned). Nearly half said they didn't get any information at all about the government now. Many people — about one out of every five questioned — said they did not know where they could go to get information ot help with problems and questions about the government.

A lot of people did not know what kind of information to ask for, either. It looks as if they did not know what information the government has that might be useful to them. So it's not surprising that most of the people who did ask for different kinds of government information wanted to know some fairly basic facts.

The kind of information that was asked for most was information about government departments — how they're set up, what they do and especially what programs or activities they have that affect the Dene or that might be used by Dene people in the communities.

A lot of people also asked for general information about the Territorial Government as a whole. Young people and elders, who seemed to have the least information of anyone, most often asked for this kind of information.

Some people asked for information particularly about jobs and education, among the more specific requests. Young people were most likely to ask for this kind of information.

How the Government Can Communicate the Information

One thing the answers to the survey certainly showed was the Dene people in the communities almost all listened to the radio to get news and information. About half also use newspapers, and many people, especially old people, still get the news by word of mouth. Television seems to be getting more popular among young people.

People most often suggested that the Territorial Government could improve its communication with Dene people in their area by using the radio more. A lot of them said they would personally prefer to get information about the government that way, too.

The results suggest that the best way for the government to inform Dene people in the communities, at least about such basic things as what information is available and where people can go to get it, is to use the radio.

More people said they would like to get government information in English than said they would like it in their Dene language or than wanted it in both languages. Here, however, most people probably thought the question meant printed information.

Most people said they went to government offices or employees if they wanted to know about government programs. Some people, men especially, also went to their Dene band office or officials. People gave different answers, of course, depending on what offices there were in their community and how they felt about them.

From the answers to the survey, there seems to be someone in the local settlement or municipal office in most communities who can give people information in their native language. But, in a lot of cases, people said that that person could not give them the kind of information they needed.

Very few people said they found government information they had seen so far easy to understand or read. So most people suggested trying to keep government information simple as the best way to make it easy to understand. Quite a few people, especially Dogrib people, also suggested that translation or interpretation would help.

From these answers, it looks like the best all-round way for the Territorial Government to communicate information to Dene people in communities, at least some of the longer and more complicated types of things people wanted to know about, is to:

Put together some audio-visual shows, in simple English and Dene languages, to be shown in community G.N.W.T. offices, with maybe some cassette tapes or printed materials for people to take home.

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Background

The development of indigenous languages and cultures was a stated priority of the Ninth Legislative Assembly of the Northwest Territories.

To that end, its Executive Council felt a need to redress the balance between relatively well-developed government programs for Inuktitut (the language of the Inuit, largely concentrated in the Eastern Arctic) and the much less developed programs for the several complex Dene languages and dialects of the West.

Subsequently, the Department of Information Interpreter Corps (in existance since 1972) was reorganized into a Language Bureau with Inuktitut and Dene Sections.

The work of the Inuktitut Interpreter-Communicators involves extensive translation of printed materials into both the standard Roman and syllabic Inuktitut orthographies. By contrast, Dene language literacy was believed to be uncommon, as orthographies other than an adaptation of the syllabics used for Algonkian languages have only been developed within the last ten years. As a result, it was decided that the work of Dene Interpreter-Communicators would also stress the development of audio-visual materials.

The Dene Language and Information Review was undertaken by the Department of Information in the spring of 1983 in order to help define this group's role and tasks in meeting Dene language information needs in the N.W.T.

Dene residents of eleven N.W.T. communities were surveyed to determine both their present means of obtaining government information and the means and languages they preferred. The study also attempted to find out what information about government the respondents wanted and how they, in turn, communicate their needs to government. The survey was unbiased in the sense that no prior assumptions were made about the respondents' information needs.

The survey was designed to collect some basic linguistic data on oral skills, comprehension and literacy in both the Dene languages and English. It was not, however, meant to be a comprehensive language survey, a task which is at present beyond the resources of the Department of Information.

The main purpose of the Dene Language and Information Review was, in fact, to answer two questions with respect to Dene language speakers in N.W.T. communities: "What information do you need from us" and "how can we best communicate that information to you?" Results of the survey will be used in the design of communication packages for Dene communities.

Main Findings and Conclusions

Status of the Dene Languages in the Survey Communities

The results of the Dene Language and Information Review indicate that, with the exception of Loucheux and possibly North Slavey in Fort Good Hope, Dene languages are well utilized in the survey communities.

Of 301 respondents, eight in ten said they had a good understanding of their Dene language — and nearly as many said they could speak it well. Younger respondents and Loucheux were, however, less likely to say they were competent in their Dene language. The largest group of respondents prefer to speak their Dene language, rather than English or both languages. Most Loucheux and half the North Slavey prefer English.

Most respondents stated they cannot read their Dene language at all. Dene language literacy appeared most developed in communities where a language program has operated and local leaders are known to favor literacy, e.g. Snowdrift.

About six in ten of all respondents said they had good English comprehension and oral ability, and about half claimed good English reading skills. Here, young people and women were much more likely to say they were competent, while those whose Dene language was Dogrib were less likely to say their skills were good.

Respondents favored teaching the Dene languages and cultures in the schools and in the home as the most commonly suggested ways of preserving language and culture.

For the purposes of government information dissemination, the survey indicates that there was a relatively large group of respondents who were not fluently bilingual and a large group which cannot read English well. The people most affected appear to be elders, men and Dogrib speakers.

If these people are to be reached by government information, it is suggested that information appealing to their interests be presented to them in their language and in some form other than or along with print.

Information Needs

Perhaps the most obvious government-community information gap uncovered in this survey was where to go to get government information.

Respondents said they didn't get enough information about the Territorial Government, that they often received none at all now, and, in many cases, that they did not know where to go for the information they wanted.

One may conclude that any new government information programs available in the communities should be appropriately publicized, along with existing sources.

In view of respondents' stated lack of information, it is not surprising that the most-requested types of information were general and basic. Respondents wanted information on the activities and programs of government departments, general information on government and information on jobs and education. Many did not know what kind of information to request, underlining the basic nature of the information required. Information relating to the Dene and their communities was also favoured.

The very young and the very old tended to be the least informed, and to request general information most often. Persons in the middle age groups were more specific in their information requests. Most of the requests for information on jobs, training and education also came from persons aged 15-34.

In general, men were somewhat more likely to request information on jobs and training, while women expressed more interest in government departments.

In terms of language groups, the North Slavey most frequently did not know what kind of information to request and the South Slavey requested general information. Chipewyan respondents wanted information in almost every category, in approximately equal numbers. The Dogrib showed the greatest interest in education and the Loucheux overwhelmingly preferred information on departmental activities and programs.

The answer to the question, "What information do you need from us?" may be summarized as follows: Respondents need to know what information about government is available, especially in their own communities, and where to go to get it.

Then, they require clear, basic information about the Territorial Government and how it works. Finally, they need information on Territorial Government departments, and most particularly on those programs and activities which are practical and relevant to Dene people in the communities.

Preferred Communication Methods

Radio is by far the most popular news and information medium among survey respondents, irrespective of age, sex or linguistic group. In these communities, it seems that virtually everyone listens to the radio.

Print media, primarily weekly and bi-monthly newspapers, were used as supplementary sources of news and information among those who read English. Word of mouth outranked television as the next most frequently named source.

Radio was also the largest group's primary source of general, news and information. Respondents most frequently suggested that the Territorial

Government could improve its communications with Dene people in their area by using this medium more. Many personally preferred to receive information about the government over the radio.

The largest group of respondents said they preferred to receive government information in English, rather than their Dene language only or both languages. However, Dogrib respondents were more likely to prefer their own language, while North Slavey respondents most often wanted information in both North Slavey and English.

Respondents most frequently went to government offices in their community when they wanted information on government programs, or when they had problems or questions concerning government. The next most frequently named location was their local Dene band office. Male respondents were somewhat more likely to turn to the band office for help than women were.

In most communities, there is someone who can provide information in the local Dene language in the settlement or municipal office, according to respondents. However, nearly half said that that person could not provide the information they wanted.

Slightly over half read government press releases sent to these offices at least sometimes.

Finally, in whatever medium, language or location the government chooses to communicate it, respondents wanted information that was understandable. Two-thirds said that government information they had received was not understandable or easy to read. Their most frequent suggestions for improving the understandability of government information were, "keep it simple," and translation/interpretation.

With respect to the medium of communication, these results indicate that radio is the medium of choice, to be used whenever possible. It is familiar to and preferred by respondents, conveniently portable at home and in the bush and accessible to the illiterate. Programming can readily be prepared in both English and the Dene languages.

In view of respondent interest and complaints of lack of information, the government may wish to examine whether it is at present making full use of radio opportunities for these purposes. However, air time is not now available to G.N.W.T. on a regular basis for the systematic presentation of in-depth information not related to news. The only N.W.T.-wide radio network is the C.B.C.

As a result, it is suggested that sound recordings, particularly cassette tapes, have many of the advantages of radio. They are familiar, portable and ac-

cessible. They can be produced as modules of up to 90 minutes each, which allows for the presentation of substantial amounts of information. They can, furthermore, be used at times convenient to the individual and replayed to increase retention.

Such recordings could also be used as sound tracts for slide presentations or as borrowable adjuncts to video. These visual media, while less familiar than radio to respondents and infrequently suggested by them, do have the benefit of clarifying objects and activities which are hard to describe in words, especially in the Dene languages.

While print media on their own do not reach the total population, this study suggests that substantial numbers of adult Dene do read existing English-language publications, including government press releases. This information, it appears, is frequently communicated to the illiterate and/or non-English-speaking Dene by word of mouth. In some areas, such as the Loucheux, print may achieve comparable coverage to aural media with even greater convenience.

There is a further consideration in the choice of media. This is, that should the government wish to encourage literacy among the adult Dene population, especially in Dene languages, it may find the production of additional printed materials justified, regardless of information coverage efficiency. Marginal readers, such as the 20% of persons surveyed who rated their Dene language reading skills as only fair to poor, tend to lose what skills they have unless there is some quantity of useful or interesting material at hand for them to read.

In conclusion:the best medium for wide dissemination of basic information, e.g. on the availability and location of government information, is radio; the best medium for more detailed information, e.g. on the structure of government, departments and programs, is, in general, audio-visual; and that, for maximum coverage and/or the encouragement of literacy, cassette recordings and printed materials may be desirable as supplementary media, depending on community needs.

As for the language of communication, wide variations in English and Dene language comprehension and preferences appear to dictate that, for maximum coverage, government information materials should be available in the user's choice of appropriate Dene language or English or even both (e.g. consecutive interpretation of each sentence or frame, or facing printed translations).

Again, though, there are choices to be made depending on whether coverage efficiency and economy, the preservation of aboriginal languages, English bilingualism or the equitable treatment of different cultural/linguistic groups is the governing principle.

The location of government information material in Dene communities is a somewhat more complex matter than it may appear from this brief summary of results.

In the first place, agencies and facilities vary from community to community. In the second, community offices, whether municipal, Dene band or G.N.W.T., are not necessarily neutral community territory in which all information-seekers feel welcome.

Finally, making information resources available for use at one central location only could render obtaining information difficult for some members of the community; elders, full-time parents and bush workers.

For these reasons, the ideal location for communicating government information in communities may, in fact, be a variety of offices and agencies. Supplementary portable resources, available locally and/or by mail or telephone from Yellowknife, would alleviate most problems with information-seeker discomfort or inconvenience regarding location.

If the government deems it necessary, for reasons of economy and identification, to specify that one community agency be the primary custodian of resources such as audio-visual presentations, the best location is probably the local G.N.W.T. office, in most cases.

Respondents, where they were familiar with a source of program information, generally named G.N.W.T. offices first, so this approach does have the advantage of familiarity. Any other agencies present in the community, such as band councils and offices, municipal councils and offices or a resident M.L.A., should be informed of the package's availability and invited to view it. They can then act as referral sources for information-seekers. The government may wish to make the package available to them for borrowing.

Last but by no means least, respondents to this survey sent the government a strong reminder that the best style of communication uses clear and simple English that can readily be interpreted in Dene languages.

2 Languages and Culture

Dene Language Competence

About 82% of respondents said they had good understanding of their Dene languages, as opposed to fair, poor or none at all. Nearly as many (72%) said they could speak it well. Only about 6% could read it well, although just over one in four have some reading knowledge, ranging from good to poor.

Approximately equal proportions of men and women rated their Dene language comprehension as good. However, a slightly higher proportion of men said their oral skills were good, while about 31% of women versus 20% of men said they had some reading skills in a Dene language.

Only about 61% of respondents aged 15-24 rated their comprehension good, in striking contrast to those in the next two age groups, 25-34 and 35-44, where about eight in ten of whom rated their comprehension good. Older age groups had more than 90% rating themselves "good," including 100% of those over age 65.

The pattern was similar for oral skills, except that the ability to speak the languages well is being lost at a much faster rate than is the ability to understand them. Only 36% of those aged 15-24 said they speak the language well, compared to 63% of those 25-34, 77% of those 35-44 and, again, over 90% of those over age 45.

The largest proportion of those with some reading skills in a Dene language occurs in the 35-44 year group, closely followed by those aged 25-34 (about one in three of each). One might speculate that these are the most politically active and conscious age groups and that literacy may be important to them for that reason.

In terms of language groups, the Dogrib and the Loucheux form two ends of a spectrum. Good comprehension of Dogrib by Dogrib people is almost universal, at 94%. About 85% each of the North Slavey, South Slavey and Chipewyan respondents rated their Dene language comprehension good. Only 61% of the Loucheux, by contrast, said they understood their language well.

The highest proportion of readers among the language groups is found among the Loucheux, at 40%, although most cannot read the language well. This argues that there is at least some interest in reviving the language. A Loucheux language program has operated in at least one of the two survey communities, Fort McPherson.

English Language Competence

A slim majority of all respondents said they understood, spoke and read English well, at about 60% for each skill. About one in 13 (7%) does not understand English at all, about one in 11 (9%) does not speak it at all, and nearly one in five (18%) cannot read it at all.

In this case, proportionately more women than men stated their skills were good, especially when it comes to reading English well (two-thirds of Women versus less than half the men).

English language skills were also disproportionately concentrated in the younger age groups. Between 75-85% of those aged 15-24 and 25-34 rated themselves good in each skill category, dropping to about 60-65% of those aged 35-44, 40-45% of those 45-54 and only about 20-30% of those aged over 55.

In a reversal of the pattern for Dene languages, the Loucheux reported the highest proportion with English language skills (85%). The North Slavey, South Slavey and Chipewyan all reported about the same level of comprehension (about 65% "good"), but the Chipewyan were less certain of their oral and reading skills (down to less than half). The Dogrib had the lowest proportion reporting good English language skills, at about 40-45% for each skill.

Spoken Language Preference

About 42% of all respondents prefer to speak their Dene language, 29% prefer to speak English and another 29% prefer to speak both. Preference appears to be related to competence, in that between 75 and 100% of those who rated their Dene language oral skills at less than good, prefer to speak English.

Slightly more women than men prefer to speak their native language only, proportionately speaking, while more men prefer to use both languages (one in three men versus one in four women).

Persons under the age of 34 definitely preferred English over Dene languages or both (40-45%). Those in the mid-years, 35-44, showed a slight preference for speaking both languages, while those over 45 definitely preferred their Dene language, ranging from 46% of those 45-54 to 89% of elders 65 and over.

In terms of language groups, the Loucheux showed the greatest preference for English only (50%). Here, however, the North Slavey nearly matched them at 48%, again indicating a possible relationship between perceived oral skills in the Dene languages and preference for English.

About equal numbers of the Dogrib respondents preferred to speak Dogrib only or both languages; almost none wish to speak English only. Nearly half the South Slavey and just over half the Chipewyan also prefer to speak their own language, but about 30% of each prefer to speak English only.

Suggested Means of Preserving Language and Culture

Respondents most commonly suggested teaching language and culture as part of the school curriculum to preserve Dene language and culture (40%). Teaching language and culture at home (13%), living in traditional ways, e.g. going out trapping with older relatives or as an example to one's children (10%), and using one's Dene language as much as possible (9%) were the other most-recommended measures suggested.

In this case, men and women responded in about equal proportions in each category of response.

Those over age 45 were somewhat more likely to favor less formal, more traditional Dene-style educational methods, e.g. home teaching, traditional living, talking to one's children and language use. Those under 35 made more mention of such methods as adult classes and research. The youngest age group had the greatest proportion who could not think of some means of cultural/linguistic preservation (15%). The favorite within each age group was still the in-school program, at 45-50% of each group.

The Dogrib, as a group, were the strongest proponents of teaching language and culture in the schools. The North Slavey favored home teaching. The Loucheux, whose language is most endangered, showed the greatest preference for language use and traditional living in addition to the school program.

Information Needs

Quantity and Kind of Government Information Now Received

Fully 83% of respondents said they did not now receive enough government information. They included men and women in about equal numbers, and similar proportions of the different age groups. The proportions were close among the different language groups, too, although the Loucheux, at about 72%, felt somewhat less ill-informed than most.

Consistent with this response, about half stated that the kind of government information they now received was "none," or that they did not know what type of information, if any, they now received. The largest single category after this was the non sequitur "media mention," i.e. a response like "I get it over the radio," at 10%.

Among the specific types of information that were mentioned, information about departments, the Legislative Assembly and health and social services were the most frequently mentioned, all with less than 10% of respondents. Few respondents offered more than one type of information they had received.

There was little difference in male and female responses. In terms of age, the elderly appear to be the least informed, with about 85% none or don't know-type of responses. Young adults age 25-34, are the best-informed with only about 35% giving such responses. Among the language groups, the South Slavey appeared to be least informed with 71% none, don't know, while the Chipewyan mentioned the most types of information and a relatively large number of Loucheux had received information on government departments.

Kind of Government Information Wanted

Information about government departments, their activities, programs and services was the kind of information requested first by the most.

About one in five wanted this type of information. Another 16% said they would like to receive general information about the Territorial Government. Information about jobs and education were the highest ranked specific topics, both at less than 10%. Most respondents (74%) did not offer more than one type of information desired.

To underline respondents' general lack of information, about one in eight could not name any specific type of government information they wanted to receive.

Women were slightly more interested in education, among the specific topics mentioned, while proportionately more men expressed interest in information relating to jobs and training. Persons aged 25-34 showed the greatest range

of interests. Elders were most likely to want general information, the middle-aged to want information on departments and the young to want information on jobs.

Among the language groups, the South Slavey more often requested general information, the Loucheux, information on departments (64%). The North Slavey were the most likely to respond that they didn't know what information, if any, they wanted. The Chipewyan expressed the broadest range of interests. The Dogrib expressed the most interest of all groups in education.

Finally, following departments, general information, jobs and education on the list of topics was a catch-all, "Dene and the communities." In most cases, respondents wanted information that would be of practical use to them, and to other Dene in the community; this category was used whenever this consideration was mentioned without being attached to a more specific type of information.

Preferred Communication Methods

Media Use

Nearly all respondents listed radio as a medium by which they find out what is happening in the N.W.T. (the news), and two-thirds mentioned it first out of the up to three responses they could give. About 17% mentioned newspapers first, and about half overall. "Other people" outranked television as the next most common first mentioned medium for general news.

When asked how they found out what is happening in the Territorial Government, the largest proportion of respondents again replied, "radio," (44%). Here, however, a relatively large proportion of respondents were baffled: "Don't know," was the response of 17%. Newspapers were the first source cited by 10%, and the second for 15%.

There is a slight difference between "what is happening" (news) and information. While the largest group of respondents again named radio as their best source of government information (27%), and 16% were again uncertain of their source, about 11% went directly to government sources, e.g. departmental officials or offices.

Finally, nearly one in five said they do read government press releases sent to their community and posted in local offices, and another one in three said they do so at least sometimes.

There were no notable differences in response rates according to sex on most of these questions.

In terms of age, however, younger respondents were more likely than elders to mention television, the cut-off point being around age 45. Persons under age 35 and persons 55-64 were much more likely than others to mention newspapers, while people aged 55 and over were the heaviest users of word-of-mouth.

Differences among the language groups were not overly pronounced. The Chipewyan and Dogrib had greater-than average proportions of television watchers, and the Chipewyan were also the most dependent on word of mouth. They were more likely than most to go directly to government sources for new and G.N.W.T. information. The largest proportions of those who did not know how to obtain government information lay among the South Slavey and the Dogrib.

Respondents' English comprehension and literacy are obviously factors in their media use. In addition, newspaper frequency in the N.W.T. may well be a factor. Radio news about the N.W.T. and about the government is available daily in native languages as well as English.

Similarly it is possible that respondents are more familiar with television as an entertainment medium than a news/information medium. It is a recent innovation in several survey communities, and little N.W.T. or native-language programming is as yet available.

Media Preferences

Consistent with their present media use, the largest group of respondents (55% over all) suggested improving communication of government information in their area by using radio. Another 21% suggested television, indicating that perhaps there is more interest in this medium than present use suggests. Fourteen percent favoured meetings as the improvement of choice.

The largest proportion of respondents also said they personally would prefer to receive information about the Territorial Government via radio (about 42%). Other means, in rank order, include: television (25%); newsletters (16%); and translation/interpretation (14%).

There were no major differences between;the sexes in response to these questions. Preference for radio increased with age, however, while preference for television was fairly consistent at between 20 and 30% under 55, and smaller thereafter. In general, suggestions and preferences were consistent with use.

Among the different language groups, the South Slavey and Loucheux were by far the most likely to suggest increased use of radio. Both North and South Slavey respondents were somewhat more likely than others to suggest television, and the Dogrib most frequently wanted translation/interpretation. The Chipewyan, more than any other group, suggested meetings as an improvement and personally preferred to receive information by mail and contact person or personal visit as well as radio.

Language Preference for Government Information

Curiously, although a majority of respondents prefer to speak either their Dene language only or both their Dene language and English, more of them would prefer to receive government information in English only or English and a Dene language (43% English only, 28% both, 30% a Dene language only).

This response is evidently related to English language literacy, as many respondents took the question to refer to printed material.

Cross-tabulations show that about half of those who said their English reading skills were fair to good expressed a preference for government information in English. A similar proportion of those whose skills were stated as poor wanted their information in their Dene language only.

Another factor may be one which is well-known among bilinguals generally. People who speak two languages often use them for different purpose. English may perhaps be regarded as the language of non-Dene government, while the Dene language is spoken in the home and used for emotional expression and cultural matters.

Results for this question according to age, sex and language group are consistent with results according to these factors for Dene and English language competence, particularly reading skills.

They are also consistent with responses to preference in spoken language, in that a majority (60%) of those who prefer to speak their Dene language also prefer to receive government information in it. Almost all (85%) of those who preferred English only as their spoken language also preferred it for government information. Of those who prefer to speak both languages, half would also like to receive information in both languages. Most of the remainder prefer English.

Present Location of Government Information

Respondents identified government officials and offices as their main source for information on government programs (over half of all respondents in total, and most of these on the first source of up to three cited). Dene band officials or offices were the next most frequently named source, at 28% of total respondents on all responses.

However, the third most frequent response, at 17%, was "nowhere," or "I don't know."

The main variation in responses to this question lies in different community facilities and attitudes, rather than in sex, age or language group per se. More than half the Fort Good Hope respondents, for example, chose the local Dene band office as their first source. However, in Fort Good Hope, the band and community councils have been combined and inhabit a large building known as the "Band Complex" along with G.N.W.T.

Similarly, despite the presence of a band office, a Village office and a local G.N.W.T. Area Office, nearly half the Fort Simpson respondents didn't know where to go for information. It may, however, be worth mentioning that men are somewhat more likely than women to patronize the band offices (35% vs. 21%).

Responses to the question on where people went for assistance if they had problems or questions concerning government followed a similar pattern to responses on government program information.

The largest group (45% of respondents on all responses)said they would go to a government office or official for help, and the second largest group, at one-third, said they would go to the band office or officials. In this case, elected officials such as resident M.L.A.s also received some mention as sources of assistance, for about 18%, closely following the 19% who didn't know where they would go. The oldest age groups were, in this case, somewhat more likely to patronize band offices.

Understandability of Government Information

Over two-thirds of all respondents said they had not found government information they had received easy to understand or read. This result held for all survey communities except Edzo and Fort Resolution, for both sexes, all age groups except the 25-34 year group and all language groups.

They naturally, therefore, called for keeping the language of government information simple (about 60% of all respondents on all responses), translation-interpretation (27%) and explanation (11%) to make government information more understandable.

Younger persons were more likely to favor simplicity, while those over 55 particularly favored translation/interpretation. Similarly, in line with trends in language competence, the Loucheux respondents largely favored simplicity, while over half the Dogrib respondents recommended translation/ interpretation.

APPENDIX I:
Survey Form

Interviewer's Name:
Date of Interview:
Respondent Number:

Section 1

1. Community:
2. Native Language:
3. Age:
4. Sex:
5. How well do you understand your Dene language?
6. How well do you speak your Dene language?
7. How well do you read your Dene language?
8. How well do you understand English?
9. How well do you speak the English language?
10. How well do;you read the English language?
11. Which language do you prefer to speak?

Section 2

12. How do you find out what is happening in the NWT?
13. How do you find out what is happening in the Territorial Government?
14. What is your most important, or best, source of government information?
15. Do you get enough information about the Territorial Government?
16. What kind of information do you presently receive about the Territorial Government?
17. What other kinds of information about the Government would you like to receive?
18. In what language would you like to receive this information?
19. Where do you go to get information about Territorial government programs?
20. Is there anyone in the settlement office who can communicate this information in your Dene language?
21. If there is someone, is he or she able to provide the information that you need?
22. If you have received government information, have you found it understandable or easy to read?
23. If not, how could the government make information easier to understand?
24. Do you read the press releases that the Territorial Government sends to your community?

APPENDIX II:
Study Methodology

The Survey Interview Schedule

The project team from the Department of Information developed a 29-question survey form using both open- and closed-ended questions. The Language Bureau's Dene Interpreter-communicators were consulted on the wording of the questions. They were assisted by the Department of the Executive's Bureau of Statistics in the schedule design, sample selection and compilation of results.

In general, the schedule design appeared to work quite well in eliciting clear, coherent and to-the-point responses. The interpreter-communicators found it somewhat lengthy to administer, largely on account of the number of open-ended questions. These questions were considered necessary in order to avoid directing responses towards expected, rather than real, media and content information preferences.

Sample Selection

The target audience the Department of Information wished to reach was the adult Dene population in Western N.W.T. communities (approximately 6,500 people, including Metis and non-status Indians). Owing to limited time and money, surveying all Dene over the age of 15 years in all communities was not feasible. A survey sample was therefore selected.

Out of about 25 Western N.W.T. communities with large or predominant Dene populations, 11 were chosen for the survey: Fort Good Hope, Snowdrift, Rainbow Valley (Yellowknife), Detah, Fort Resolution, Fort Simpson, Rae, Edzo, Aklavik, Fort McPherson and Fort Providence. The communities were those most familiar to the eight Dene interpreter-communicators.

The combined adult Dene population of the 11 communities totalled 2,775, from the 1981 Census, and all major Dene languages were known to be represented among them. The communities may be characterized as ranging from small, nearly 100% Dene and traditional in terms of economic base (e.g., Snowdrift) to relatively large, mixed ethnicity and modern (e.g. Fort Simpson).

It is likely that future follow-up studies will be extended to other Dene communities.

A sample of households was then selected by identifying all Dene homes in each community on a map, with the aid of the interpreter/communicators. Houses were assigned sample selection numbers. A random sample of houses was generated by computer and tested for geographic dispersion within the community. Where homes did not meet the dispersion criterion, the com-

puter program rejected that sample and selected another simple random sample.

Community sample sizes were determined from community-level estimates, based on the 1981 Census, of the number of Dene persons over the age of 15 years in each house, and by the number of such persons who would have to be interviewed for a given level of sampling error at the community level. The total target sample was 554 persons.

Sample sizes were designed to obtain estimates of population proportions with a maximum +6% standard error for the 90% confidence level. That is to say, they were computed such that the proportion of the sample providing a given response would reflect the proportion of the population giving that response within 10%, 90% of the time.

The sample sizes were a reasoned compromise between accuracy and efficiency. In some cases, small N.W.T. community populations necessitate the inclusion of a high proportion of residents in a sample in order to achieve a smaller margin of error. The time required to administer the interview schedules was the main concern in limiting the sample sizes to manageable numbers.

Conduct of the Survey

The interpreter-communicators were trained as interviewers and carried out a pre-test in Yellowknife. They then attempted to administer the interview schedule to all Dene persons over age 15 in the sample homes in the 11 communities, over a several-week period during the spring of 1983.

The target sample was 554 persons, and the interviewers managed to complete 301 interviews. Community survey interviewing in the N.W.T. is not an easy task, even when, as in this case, the interviewers have personal knowledge of the communities and can conduct interviews in the respondents' Dene language or English.

While it is possible that more time in the communities would have enabled the interviewers to come closer to the target figure, some people would probably remain uncontacted in any event. Difficulties in obtaining interviews included: persons seasonally absent from the community for hunting, fishing, trapping or other work; persons hostile to surveys, owing to the large number of such inquiries they've been subjected to in the past; and, in at least two communities, there were domestic problems that caused the interviewers to avoid the sample house.

The interviewers encountered few problems in administering the schedule once an interview had been granted. Most of these have been noted in the section on schedule design.

APPENDIX III:
Demographic Characteristics of the Sample

1. Geographic Location

As noted, respondents resided in 11 Western N.W.T. communities, from Fort Resolution in the South Slave area to Aklavik and Fort McPherson in the Mackenzie Delta. While the overall results of the survey may have some applicability to the N.W.T. adult Dene population as a whole, strictly speaking, they should be taken to apply to residents of these communities only.

N.W.T. Dene communities are widely dispersed and local conditions differ, often drastically. It is therefore difficult to form an estimate of how representative of all Dene communities these 11 are. Most of the major differences among such communities do appear among the survey communities, however.These include languages, population sizes, degree of accessibility and degree of urbanization.

The most notable omission appears to be the absence of any of the several very small, very isolated and traditional Dene communities. Of the communities surveyed, Snowdrift, although not as extreme an example as Colville Lake on such measures, is the closest approximation to this type of community.

The respondents' geographic location was an important factor in their responses. The overall results were therefore weighted to correct for geographic over and under respresentation of populations.

2. Sex

Of the total sample, weighted for location, 43.7% were male and 56.3% were female. This compares to 51.4% male and 48.6% female in the total adult non-Inuit native population of the regions in which the survey communities were located, according to the 1981 Census. Thus, women are very likely over-represented in the sample.

While responses to many questions did not differ greatly between the sexes, the over-representation of women, which has not been adjusted, should be kept in mind when the overall results are considered.

In particular, respondents' English language competence may be slightly over-stated in the total results, since proportionately more women than men reported their capability as good. Other responses which differed to any large extent between the sexes are discussed in the text.

At the community level, proportions of males and females varied widely across the samples, with the most usual pattern being a preponderance of females. For Snowdrift and Rainbow Valley, however, the reverse was true, with males outnumbering females about two to one.

3. Compilation of Results

At the conclusion of the fieldwork, the Dene interpreter-communicators entered the data onto computer. This involved direct entry of the closed-ended questions, using a data entry program prepared by the Bureau of Statistics, and entry of the open-ended responses following pre-editing. The open-ended responses were then grouped under a series of code summary labels by Bureau of Statistics staff.

A variety of cross-tabulations were performed by computer, including responses/respondents by community, age, sex and language, among others. Responses for all communities taken together were weighted to correct the over or under representation of each community in the sample compared to its Dene population over 15 years of age.

This means that the results from each community were multiplied by a factor which brings the number of respondents into their true proportions in the overall population of the survey communities. These proportions, from 1981 Census data, are as follows:Fort Good Hope, 9.7%; Snowdrift, 5.2%; Rainbow Valley, 2.3%; Detah, 3.8%; Fort Resolution 9.2%; Fort Simpson, l4.2%; Rae, 20%; Edzo, 5.0%; Aklavik, 5.8%; Fort McPherson, 14.2%; Fort Providence l1.5%.

This weighting procedure, while correcting for over or under sampling of individual communities in the aggregate results, does not compensate for over or under sampling of different age or sex groups (see Appendix III: Demographic Characteristics of the Sample). The aggregate weighted results may, however, be taken as a relatively accurate reflection of opinion among the total adult Dene population of the 11 communities, if this is kept in mind.

Responses at the community level were not weighted. Because the target samples were not achieved, response frequencies at this level may not reflect responses in their true proportions in the community population, according to the age/sex distribution of Dene residents in the community. Owing to the small numbers of respondents, it was judged that weighting at the community level would produce distortions.

Community response frequencies are therefore presented here as an indication only of the information needs in particular Dene communities, based on the responses of those persons interviewed.

Age

The survey sample very likely under-represents persons aged 15-24 to a very large extent. There were proportionately nearly twice as many non-Inuit native persons in this age group in the population of the Inuvik and Fort Smith regions as a whole, according to the 1981 Census, as there were in the survey sample.

Correspondingly, persons in the older age groups were somewhat over-represented for each group except those over 65 years of Age. This applies particularly to those aged 55-65, who were apparently over-represented by as much as 50%.

The overall results have not been adjusted to bring the survey proportions in each age group into true population proportions. Differences in responses according to age group were frequent and well-marked. Readers are therefore advised to consider the age structure of the survey sample before attempting to generalize from the survey's total results.

It was also in the youngest age group that women were most obviously over-represented, at about 70%, accounting for a large part of the overall disproportion between the sexes.

While Census age structures differ from community to community, it appears from the overall figures that Snowdrift was probably the only exception to the general under-representation of the youngest age group (15-24). Aklavik, Fort Providence and Fort Resolution were the most conspicuous examples of such under-representation.

Young adults aged 25-34 years seem to have been under-represented in Detah and Fort Simpson, and most obviously over-represented in Fort Resolution, Edzo and Fort Providence. Those 35-44 were generally somewhat over-represented, particularly in Fort McPherson, with under-representation in Snowdrift and Rae. Those in early middle age (45-54) seem to have been heavily over-represented in four communities, and near Census levels in the rest, except for Rae and Edzo. The proportions of the next age group (55-64) varied widely across communities, as did the proportion of elders (65+), ranging from none to more than twice as many as one would expect on the basis of the overall Census figures.

Actual numbers for each age group in each community are quite small. However, it may be worth noting that Snowdrift is again an exception to the general trend in that the youngest age group in the sample was predominantly male. Similarly, women dominated the middle-aged group (age 45-54) in Fort Simpson and Aklavik.

The age structures of the community samples should be noted when considering the community-level results.

Native Language

Survey respondents reported the following Dene languages as their native language: North Slavey, South Slavey, Chipewyan, Dogrib and Loucheux. In addition, 4 respondents (1.4% of the total sample) said their native language was English, owing to the wording of the question (see Appendix I). All respondents were Dene by ethnicity.

The proportions of the sample reporting each language essentially depended on the communities chosen for the survey, as most N.W.T. Dene communities are linguistically homogenous. Thus, the proportion that reported North Slavey is virtually identical with the proportion that resides in Fort Good Hope.

The survey's sex distribution carried across the language groups. There were, however, slightly more males than females reporting Chipewyan as their native language, probably on account of the over-representation of males in the community of Snowdrift.

Similarly, age distributions across the different language groups reflect those of the applicable community samples. Thus the distribution for North Slavey (Fort Good Hope) is relatively close to Census proportions, while young people aged 15-24 are particularly under-represented among the South Slavey and Loucheux respondents. The middle-aged (45-54) appear to be particularly over-represented among the South Slavey, on account of results from Fort Simpson; there are proportionately more young middle-aged (35-44) among the Loucheux, and more older middle-aged and elderly (over 55) among the Dogrib.

Persons speaking the same Dene language tend to share a common tribal history and identity, and to live in communities which are geographically close to other communities with the same Dene language. Responses do, therefore vary on the basis of language. The community results are therefore grouped according to the predominant community language, and readers should be aware of differences across language groups when viewing the overall results.

APPENDIX IV:
Results by Community
LOUCHEUX (KUTCHIN) COMMUNITIES

The Loucheux are a branch of the Kutchin Dene, whose territory extends into the Yukon and Alaska. They had contact with, and were influenced by, such non-Dene groups as the Tlingit and the Inuit in aboriginal times. Extensive contact with Europeans dates from about the time of the Yukon gold rush, c. the 1890s. Most of the Loucheux in the N.W.T. reside in the communities of Aklavik (surveyed), Fort McPherson (surveyed), Arctic Red River, and Inuvik.

AKLAVIK

This Mackenzie Delta community, pop. 705 (1981 Census), has long been a meeting place for Inuvialuit and the Loucheux Dene. It was prominent as a regional trading, educational and administrative centre from the early years of this century to 1961, when most facilities were transferred to the new town of Inuvik.

Hunting, fishing and trapping, particularly for muskrat, are still serious occupations for Aklavik residents, along with some employment in hydrocarbon exploration tourism and small business.

Aklavik's population is ethnically mixed among Inuvialuit, Dene/Metis and non-natives. Loucheux, including non-status Indians and Metis, comprise 37% of the total population.

Survey Results

In Aklavik, Loucheux comprehension and fluency were low, compared to other Dene languages in other communities. Just over half the 19 respondents said they understood and spoke the language well. Two people said they could not understand or speak their Dene language at all. However, a comparatively large proportion, about one in three, said they had at least "fair" reading skills in Loucheux.

Aklavik had the highest proportion of any community responding that they understood, spoke and read English well (95%). A majority, consistent with these results, preferred to speak English only (58%); 26% preferred Loucheux and English, while only 16% preferred Loucheux alone.

Almost all respondents chose radio as their first source of N W.T. news, supplemented by newspapers. Radio is also how they said they find out what's happening in the Territorial Government. Nearly half, however, gave "government sources" as their best or most important source of government information, as opposed to news.

About two-thirds said they did not receive enough information about the government. The type of information they are receiving now is "none" or

unknown, according to a similar number. A few people (18%) had received information about government departments or education.

Most Aklavik respondents said they would like to receive more information about government departments (71%). Three-quarters want to receive government information in English.

Two-thirds go to government offices to get G.N.W.T. program information. Almost everyone said there was no-one in the Hamlet office who could provide information in Loucheux or who could provide the information they needed.

Government information they had received was not understandable to just over half the respondents (63%). All respondents felt the answer to this problem was to keep the information simple. Most Aklavik respondents said they read government press releases posted in community offices (79%), the highest level of popularity for these information items of any community.

The most frequent suggestion these respondents had for improving government communication in their area was use of radio (41%). They personally would prefer to receive government information that way (28%), among a scattering of other methods, including newsletters as the next most frequently mentioned (17%).

Aklavik respondents generally went to government offices or officials with problems and questions (44%) or else didn't know where to go (39%).

For just over one-third, there were no other ways they would like to communicate with government, but others mentioned using the mail or telephoning and the Dene band office as alternative means of getting assistance.

Most Aklavik respondents favored teaching Loucheux language and culture in the school and using the language as means of linguistic and cultural preservation.

Conclusions

More Aklavik respondents were highly skilled in English than in Loucheux, despite some over-respresentation of older people. This is symptomatic of a language that may be dying out in the community. However, the number who can read the language suggests that literacy programs may be having some effect in reversing the trend.

The Aklavik respondents were radio listeners who use government offices and sources for government information. They would like to receive information about government departments in reasonably simple English over the radio. This suggests that an audio-visual program or cassette tapes available at government offices in the community would be effective means of

reaching them. It is likely that clearly-written printed materials in English, or English and Loucheux, would also do well in Aklavik, in view of the high level of literacy.

FORT MCPHERSON

Fort McPherson, pop. 625 (1981), was established as a Hudson's Bay Company trading post in 1840. It was a route to the Yukon during the gold rush, and became, in consequence, one of the the N.W.T.'s first R.C.M.P. posts.

Fishing, hunting and trapping are carried on across the mountains and into the Yukon. Some residents are employed in hydrocarbon exploration and in local contracting.

Most of the population are Loucheux.

Survey Results

Fort McPherson had the lowest proportion of any community reporting comprehension and fluency in the local Dene language. Of 32 respondents, just over half said they understood Loucheux and 16, or one-half, said they spoke the language well. On the other hand, Fort McPherson had a very high proportion of respondents reporting at least some reading knowledge of the language (44%), though most rated themselves only "fair" or "poor."

Most respondents said they understood, and spoke and read English well (more than eight in ten for each).

Just under half the Fort McPherson respondents opted for English as their preferred language (47%), with 28% preferring Loucheux only and one-quarter, both.

McPherson respondents stressed teaching Loucheux language and culture in the schools, learning for setting an example by living in traditional ways and using the language whenever possible as ways the language and culture could be preserved.

Most people in this community said they got their news over the radio, with newspapers as a strong second medium, used by nearly two-thirds of respondents. These were also their main ways of finding out what is happening in the Territorial Government, with the addition of television. One-third identified radio as their most important or best source of government information, while 30% on government sources directly.

Three-quarters of McPherson respondents said they didn't get enough government information. Nearly four out of ten said they presently received no information or didn't know what information they received. Information about government departments was the main type they said they had re-

ceived. Fort McPherson respondents expressed a very clear preference for receiving this type of information — about six out of ten wanted information on government departments, programs and activities.

Most respondents said they wanted to receive information in English (seven out of ten). They generally go to government offices or officials to get G.N.W.T. program information (seven out of ten).

Just over half the respondents said there was someone in the settlement office who could communicate program information in Loucheux, and nearly six in ten said the person could not provide the information they needed. This result most likely means that people felt they could not get the information they needed from this office in any language.

Most Fort McPherson respondents (seven out of ten) found government information they had received hard to understand or read. The vast majority suggested keeping the information simple as the way to make it easier to understand. Just over half said they regularly read government press releases.

Most respondents' first suggestion for improving government communication in their area was to use the radio more (over half). Their personal preferences in receiving government information were for radio (one-third), newsletter and television (14% each). About six in ten go to government offices with problems or questions; most of the remainder go to elected officials, such as their M.L.A., or to their Dene band. Telephone contact was suggested as an alternate means of communicating with government by one-third.

Conclusions

As in Aklavik, more respondents were highly skilled in English than in Loucheux. Again, it would appear that the Loucheux language may be in danger of dying out in this community.

Most Fort McPherson respondents used the radio, print media and government offices to obtain government information. Clearly expressed information on government departments presented through audio-visual techniques available at government offices, in English, with supplementary printed materials in English and Loucheux, would probably meet most respondents' information needs.

NORTH SLAVEY COMMUNITIES

The North Slavey or Hare Dene territory encompasses most of the region around Great Bear Lake, including the communities of Fort Good Hope (surveyed), Colville Lake, Fort Franklin and Fort Norman. Contact with other people was sporadic for the most part, until well into this century and centred around the fur trade.

FORT GOOD HOPE

This Lower Mackenzie Valley community, 1981 pop. 455, was established as a Northwest Company trading post in 1805. During the nineteenth century, it was the area's main trading centre, attracting Loucheux, Mountain Dene and Mackenzie Inuit as well as Hareskin Dene.

Residents of Fort Good Hope are still very dependent on the land and river for their livelihood. A few people have been employed in hydrocarbon exploration and the Norman Wells oilfield expansion and pipeline construction. The community is well-known for its high level of environmental and political activity.

Most of the population are North Slavey; about one-sixth are Metis or non-status Indians.

Survey Results

Although one of the 26 Fort Good Hope respondents stated their mother tongue was English, rather than North Slavey, fully eight in ten said their understanding of North Slavey was good. However, only six in ten said they could also speak it well, and almost all said they cannot read the language at all.

The Fort Good Hope respondents said they do not understand English as well as they understand North Slavey, for the most part. But nearly as many said they speak English well as said they speak North Slavey well, and more than half said they can read English well.

Half the respondents said they prefer to speak English only; about one-third prefer North Slavey only, and the rest want to speak both. Perhaps because this is still possible in Fort Good Hope, with its traditional lifestyle, the most common suggestion for preserving the North Slavey language and culture was to teach them in the home. About one-fifth favored teaching language and culture in the schools and another fifth did not know of any means for linguistic/cultural preservation.

As in other communities, most Fort Good Hope respondents chose radio as their Number One source of N.W.T. news. About half do read newspapers,

and some people rely on others (word of mouth) for the news. Over half rely on the radio for G.N.W.T. news, with about one in eight depending on the Dene band and word of mouth. Most people listed radio as their most important source of government information (seven in ten). The rest said that other people, meetings or the Dene band were their most important sources.

Nearly 85% said they did not receive enough information about the Territorial Government. This is reflected in the large number who said the kind of information they now receive is "none," or "don't know" (six in ten). A few people had received information about the Legislative Assembly.

Nearly one-third did not know what kind of information to request from the government. Another third said they would like to receive information about government departments, along with some specific mentions of jobs, training, and economic development.

People in Fort Good Hope seemed to particularly want information that would be of practical use to them or about government programs and activities that affect their lives in the community.

Their language preference for government information was evenly split between English and North Slavey, with a slight edge for receiving their information in both languages.

To get information about government programs, over half the Fort Good Hope respondents went first to their Dene band office or officials. Others went to government offices or used the radio. A large number of respondents listed several sources for such information, perhaps reflecting the fact that in Fort Good Hope, the Dene band and community councils have been combined and share space in a large building known as the "Band Complex" with government offices. It would, therefore, be easy to go from one office to another seeking information.

The same number of people — about six in ten — responded that there was no-one in the settlement office who could provide program information in North Slavey as said there was no-one who could provide the information they needed. It seems likely that this expresses a problem with lack of appropriate information rather than lack of an available North Slavey speaker.

When the Fort Good Hope respondents had received government information, nearly all had found it hard to understand. They felt the government could make its information easier to understand by keeping it simple and by explaining it. Most respondents said they did not read government press releases sent to the community office.

Virtually all respondents mentioned using the radio more as one way of improving government communication in their area. Interestingly, though, in view of their present stated media use, a lot of people also thought television could be used more. More than half said they personally would like to receive government information by television — the largest proportion for any community.

Conclusions

While the decline of North Slavey in Fort Good Hope may not be as far advanced as that of Loucheux in Aklavik and Fort McPherson, the evidence from survey respondents is that the language may be weakening. Further research among a larger group of Fort Good Hope residents and in other North Slavey communities would help in determining the exact status of the language. Nor is competence in English, by way of compensation, as common as it is among the Loucheux.

The Fort Good Hope respondents were radio listeners who showed an interest in television and who use a central complex of offices as government information sources. Audio-visual or video shows, in English and North Slavey, presented at the Band Complex would probably appeal to this audience. In view of the large number who could not name a desired type of information, some additional effort should be made to publicize the information available, preferably over the radio.

SOUTH SLAVEY COMMUNITIES

The South Slavey are the largest Athapaskan-speaking group in the N.W.T. Their traditional territory encompasses the upper Mackenzie River and its tributaries, near its source at Great Slave Lake and much of the area between the southern shore of Great Slave Lake and Alberta's Lake Athabasca. Contact with other peoples occurred largely through the fur trade in the nineteenth century.

Most of the South Slavey in the N.W.T. today reside at Fort Simpson (surveyed), Fort Providence (surveyed), Wrigley, Jean Marie River, Trout Lake, Nahanni Butte, Fort Liard, Kakisa and the Hay River Reserve.

FORT SIMPSON

Fort Simpson, 1981 pop. 975, was established in 1804 as a Northwest Company trading post, the oldest such post to be continuously occupied on the Mackenzie River. It became the Hudson's Bay Company Mackenzie District headquarters and a centre for trade, religion and education from the late 1800s through to today.

The community has Village status and a diverse economy which includes government, transportation, tourism and support services to the mining and hydrocarbon industries. The South Slavey residents, who comprise about 45% of the population, carry on some hunting, trapping and fishing. The community is an area administrative centre for G.N.W.T. and is connected by highway with Yellowknife.

Survey Results

About eight in ten of the 40 Fort Simpson respondents said they understood and spoke South Slavey well. A similar number, however, said they cannot read it at all. About six in ten said they understand and speak English well, and half read it well. About four in ten still prefer to speak South Slavey exclusively, slightly fewer prefer English only and one in five prefer to speak both languages.

These results are just about average for the survey sample as a whole.

Fort Simpson respondents' most frequent suggestion for the preservation of the South Slavey language and culture was to teach them in the schools. About one in five also suggested teaching them at home.

Once again, radio was these respondents' primary source of N.W.T. news, supplemented by newspapers. About one in four also use radio to get G.N.W.T. news and 30% named it as their best or most important source of government information.

However, nearly half the Fort Simpson respondents said they didn't know how to find out what is happening in the Territorial Government, and the same number did not know where to go to get G.N.W.T. program information. Fully 85% said they didn't get enough government information, seven in ten said they did not now receive any government information and one-third did not even know what kind of information they might want to receive.

Taken as a whole, these responses make the Fort Simpson respondents probably the least-informed about government in the entire survey. The fact that a large proportion were older people who may not get out into the community much could be a factor here. However, Fort Simpson has Village, Dene band and G.N.W.T. Area offices which could be used as sources of information. The fact that many people still did not know where to go may point to some confusion or alienation regarding the functions of local offices.

Only about one in five said they would go to government offices for program information. From their responses, it appears that there is someone in the Village office who can provide needed information in Slavey. The largest

proportion said they go directly to their M.L.A. when they have a problem or question about government.

More Fort Simpson respondents said they had found government information reasonably easy to understand than in most other communities, but about two-thirds had found it difficult. They suggested using the radio more, making the information simple and translation/interpretation as ways of making it easier to understand. About 40% said they sometimes read government press releases — yet another indication that these respondents do not frequent local offices to any great degree. More than half do not read them.

Of those who specified a preference, most wanted general information and information on government departments, with the emphasis on material that would be useful or relevant to them as Dene. Their language preference for government information was split evenly between English and South Slavey.

Their most frequent suggestion for improving government communication in the Fort Simpson area was to make more use of radio; television was also advocated by more than four in ten. Fully six in ten said they personally would prefer to receive government information over the radio.

Conclusions

Fort Simpson respondents seem to have retained South Slavey well, and some have also acquired English-language skills. These results may not be representative of the community's Dene population as a whole, however, because of the large number of older respondents contacted.

These respondents appeared to be ill-informed about government and perhaps rather alienated from the more obvious sources of government information in their community. They expressed a strong preference for radio and/or television, as opposed to using local offices for information.

From these results, it seems likely that basic information on where to go for government information and what types of information are available, presented via radio and television in English and in South Slavey, is a necessary first step in Fort Simpson before any more extensive information program can be implemented.

Following this type of basic program, audio cassettes which can be used in the respondents' homes may have some appeal. It is even more important in Fort Simpson than in other communities that all local agencies — the Village, Dene band, G.N.W.T. and the local M.L.A. — be aware of and have access to any information package if it is to be widely disseminated among the community's Dene residents.

FORT PROVIDENCE

Fort Providence, 1981 pop. 605, was founded as a Roman Catholic mission in 1861. This mission, with extensive educational and agricultural facilities, was central to community life until the post-war era.

The advent of the highway to Yellowknife, with a ferry crossing on the Mackenzie River at Fort Providence, added tourism and travellers' services to the traditional fishing, hunting and trapping by which the residents make their living. About two-thirds are South Slavey Treaty Indians, and another one-sixth are Metis or non-status Indians.

Survey Results

All but two of the 28 Fort Providence respondents said they understood South Slavey well. Seventy-five percent said they also spoke it well. Nearly half said they had some reading knowledge of the language, and one in ten said they could read South Slavey well — the highest overall level of literacy in a Dene language found in the survey communities. Further, two-thirds of respondents said they could understand, speak and read English well. The Fort Providence respondents were thus somewhat about the average for the survey in both stated Dene language competence and English language competence.

Half the respondents preferred to speak South Slavey only, with the rest evenly divided between English only and both languages. An equal number of Fort Providence respondents favored preserving the South Slavey language and culture by teaching it in the schools and by teaching it at home (about 36% each).

As in other communities, most Fort Providence respondents find out what's happening in the N.W.T. by listening to the radio. Over half also read newspapers. They used these media to obtain information on what is happening in the Territorial Government, as well, and most frequently listed them as their best or most important sources of government information.

Fort Providence respondents' answer to the question, "Do you get enough information about the Territorial Government?" was a nearly unanimous "No." About two-thirds said they presently receive no information.

They did, however, know what kinds of information they would like to receive. Nearly half would like to receive information about government departments as their first choice of type desired, and another third would like general information. Just over half would like to receive this information in English only, and most of the rest in both English and Slavey.

The largest group of respondents obtained information about G.N.W.T. programs from their Dene band first — about 40%. One in four did not know where to go for such information, and most of the rest went to government offices or officials.

Opinion was divided on whether or not there was a person in the settlement office who could communicate such information in Slavey. Two-thirds, however, said this person could provide the information they needed.

Seven in ten of the Fort Providence respondents said they did not find government information they had received easy to understand or read. Most of them suggested keeping it simple as the way to make government information easier to understand. Just over half do read government press releases, at least sometimes.

Most people favored making greater use of radio as their first suggestion for improving government communications in the Fort Providence area. Television and printed materials also had some proponents. Respondents themselves expressed a personal preference for receiving government information by newsletter (about 40%), among various other methods.

While just over a third of the Fort Providence respondents said they didn't know where to go with problems or questions about government, others said they went to their Dene band office or to government offices and officials, in approximately equal proportions. A large number of respondents named more than one source of assistance, including elected officials such as M.L.A.s.

Conclusions

The Fort Providence respondents had retained their Slavey language to a very high degree, with a reasonable high level of bilingualism in English. Their native language literacy was very high, compared to other survey communities, reflecting linguistic and cultural research programs in which community residents have participated.

These people listen to the radio and read newspapers, and do make some use of local offices, primarily the Dene band, for information. A well-advertised audio-visual program available in English and Slavey through the Dene band office, backed up by printed materials in both languages, should do well in Fort Providence in terms of meeting respondent needs and preferences.

CHIPEWYAN COMMUNITIES

The Chipewyan are the most easterly of the N.W.T. Dene groups, with territory extending south from the East Arm of Great Slave Lake to northern Saskatchewan and Manitoba, and north and east into the barrens for caribou hunting. They were among the first of the Dene groups to become involved in the fur trade, and their role as middlemen caused them to endure perhaps the most dramatic rise and fall in power and numbers seen among the Dene in historic times. Most of the Chipewyan in the N.W.T. reside in the communities of Snowdrift (surveyed), Fort Resolution (surveyed) and Fort Smith.

SNOWDRIFT

Snowdrift, 1981 pop. 255, was established as a Hudson's Bay Company post in 1925. However, the community only became a permanent residential site for Chipewyan families in the neighbourhood in 1954, when homes were built there or moved to this location.

Snowdrift, with its traditional fishing/hunting/trapping economic base and lack of road access, is the main representative in the survey of a small, traditional Dene community. Virtually all the residents are Treaty Chipewyans.

Survey Results

Almost all the 36 Snowdrift respondents said they understood Chipewyan well. Nearly as many said they speak it well. Four or five read it well, and others stated some reading knowledge for a relatively high Dene language literacy level. Community leaders have expressed interest in literacy and language preservation.

The number who stated that they understand and speak English well was about average, in terms of survey proportions, at six in ten. Stated English language literacy was somewhat lower than average, with less than four in ten saying they can read English well.

These results are particularly interesting, in that young people were over-represented in Snowdrift in the survey sample.

Respondents in Snowdrift expressed a strong preference for speaking Chipewyan only. Less than one in five would prefer to speak English only, and only about one in five wish to speak both languages.

The Snowdrift respondents suggested a wide variety of means for cultural and linguistic preservation, including teaching Chipewyan language and culture in the school, living in traditional ways, teaching language and culture at home, and stressing the importance of preserving the language and culture to young people.

In Snowdrift, unlike other communities surveyed, newspapers and other people were most responents' first choices of media for both N.W.T. and government news. It would seem that in Snowdrift, those respondents who can read English-language newspapers do so, and pass the news along to their neighbours by word of mouth. Most respondents could not name a best or most important source of government information as opposed to news.

Almost all respondents said they didn't get enough information about the Territorial government, and eight in ten said the kind of information they now receive is "none," or "don't know."

Respondents, many of whom were young men, did want to receive information on jobs and training particularly, but also in just about every other category used in the analysis of results. Information on government funding was also of interest to several respondents. Consistent with this type of specific request, a number of people said they simply wanted information that would be useful, or that was relevant to, or about, the Dene and their communities.

There was a slight preference for English only as the language of government information. Respondents may have assumed in this case that the information would be in the form of printed material.

Most Snowdrift respondents go to community government or Dene band offices or officials for information about Territorial Government programs. Snowdrift, like Fort Good Hope, has a combined Dene band/community council. Most respondents agreed that there was someone in the settlement office who could provide information in Chipewyan and that that person was able to give them the information they needed.

However, Snowdrift had the highest proportion of respondents in any community reporting that government information they had received was not understandable or easy to read. They suggested that information be kept simple and that it be translated or interpreted and accompanied by explanation. These respondents said they do not read government press releases, for the most part (seven in ten).

Snowdrift respondents felt the government could improve its communications with them by making more use of radio and meetings. They themselves personally preferred to receive information in the mail and over the radio.

A large group, about four in ten said they did not know where to go with a problem or question about government. Others said they went to the band office, or communicated their problem to an official by mail.

Conclusions

Chipewyan language and culture appears to be strongly retained by Snowdrift respondents. English language skills are common, but literacy is somewhat below average as a whole.

The Snowdrift Chipewyan use their band office, to some extent, as a source of government information, and expressed a preference for meetings and the mail as sources of information.

It seems likely that audio-visual presentations on a variety of practical topics, with narration in Chipewyan, available at community meetings or in the band office, would do much to meet Snowdrift's government information needs and preferences. Some training of the community contact person and some simple printed materials, in English and Chipewyan, would be good supplementary back-up here.

FORT RESOLUTION

Fort Resolution, 1981 pop. 480, was the site of both Northwest Company and Hudson's Bay fur trade posts, acquiring its name when these companies joined forces in 1821. It was an important medical and educational centre for the Great Slave Lake area until the 1950s.

Wage work is available to some extent for Fort Resolution residents in the neighbouring communities of Hay River and Pine Point, to which it is connected by road. However, many still make their livelihood from the land, and a sawmill provides some seasonal employment locally.

Just under half the population are Treaty Chipewyan and about a third are Metis or non-status Indians.

Survey Results

The 32 Fort Resolution respondents said, in general, that they understood and spoke Chipewyan well, although most cannot read the language at all. About three-quarters said they also understood English well — a higher proportion than most of the communities surveyed, except for the Loucheux. Most reported good or fair ability to speak English, and just over half said they read English well.

While over half still prefer to speak Chipewyan only, a fair number of respondents here said they prefer to speak English only (about one in three). They expressed a distinct preference for the in-school method of language and cultural preservation.

Radio was most respondents' first choice as a medium for N.W.T. and government news, and the most frequently mentioned best source for government information.

About half the Fort Resolution respondents also mentioned using newspapers and going directly to government sources for information, however. This may explain why they appeared to be about the best-informed of all the communities surveyed: respondents said they had received government information on a variety of topics, including the Legislative Assembly, jobs, housing programs and health and social services.

Three-quarters of them said that they did not receive enough government information. The types of information they wanted to receive include information on the programs and activities of government departments, funding and material related to renewable resource harvesting. Just over half preferred to get the information in English only, and about a third in Chipewyan only.

Fort Resolution respondents overwhelmingly favored government offices and officials as their first source of information about G.N.W.T. programs, with eight in ten giving this response. Four respondents each named the Dene band and their M.L.A. as additional sources.

Virtually everyone agreed that there was someone in the settlement office who could provide program information in Chipewyan, but only six in ten said that person could provide the information they needed.

Fort Resolution was one of only two communities in which a small majority said they found government information they had received easy to understand or read. Most suggested keeping the information simple as the best way to improve its understandability. A small majority also reads government press releases, at least sometimes.

These respondents suggested a variety of ways the Territorial Government could improve its information dissemination in their area. Providing explanations, and increased use of radio and meetings were among the most frequently suggested. They themselves would like to receive information by newsletter, visits and the radio.

Fort Resolution respondents most frequently said they went to government offices or officials when they had problems or questions about government, followed by the M.L.A. and the Dene band. They suggested a contact person and the Dene band as alternate means of communicating with government.

Conclusions

Fort Resolution respondents appear to have retained oral skills in Chipewyan, along with somewhat better than average skills in English comprehension. While a slightly lower than average proportion gave their ability to speak English as good, it was at least fair for most, and literacy was about average for the survey.

The Fort Resolution respondents formed a more sophisticated audience for government information than did the Snowdrift group, or indeed, most others. They use a variety of sources, including G.N.W.T. itself, and are already familiar with and readily understand government information on a variety of topics.

Information on topics of interest, presented through newsletters and meetings, with a trained bilingual contact person as back-up and publicized over the radio, could probably meet most of these respondents' information needs. Here, local G.N.W.T. offices appear to be the best community location for information.

DOGRIB COMMUNITIES

The Dogrib territory lies north of Great Slave Lake to the southern shore of Great Bear Lake. Although there were trading posts in the area in the early nineteenth century, contact with the fur trade was sporadic and tribal warfare continued until 1823. Extensive contact with Euro-Canadian society really only occurred after the development of Yellowknife in the late 1930s.

Most of the Dogrib people currently reside at Rae (surveyed), Edzo (surveyed), Rainbow Valley (Yellowknife) (surveyed), Detah (surveyed), Lac La Martre, Rae Lakes and Snare Lake in the N.W.T.

RAINBOW VALLEY (YELLOWKNIFE)

Rainbow Valley is a small community located on reserved land at the northern end of Yellowknife's Latham Island. It is named for its varicolored houses. The residents are largely members of a sub-group of the Detah Dogrib band, but include a scattering of other Dene. Its urban location makes it in many respects an atypical survey community.

Survey Results

Of the 14 Rainbow Valley respondents, about two-thirds said they understood their Dene language well, and only about one in four said they spoke it well. One person could read the language well.

Comprehension and fluency in English were reported as similarly low, by comparison with other survey communities. Just over half said they understood English well, and one in four, that they spoke it well. English language literacy was reported as very low, by any standard; only four of the 14 said they read English well.

The largest group, about 40%, preferred to speak Dogrib only, with the remainder evenly split between English only and both languages. Special cultural programs, teaching Dene language and culture in the schools and using one's Dene language were suggested with equal frequency as means of preserving the Dene languages and culture.

Most Rainbow Valley respondents said they use the radio as their medium for both N.W.T. and government news, with some mention of newspapers and television. Most could not name an appropriate source as their best or most important source of government information.

Nearly three-quarters said they did not get enough information about the government, and about two-thirds said they did not now receive any government information. They said they would like to receive information about government in general, government departments and material related to their hunting/fishing/trapping pursuits, in English.

Half of them go to their local Dene band office for government program information first. Most said there was someone in this office who could communicate in their Dene language, but only half said this person could give them the information they needed.

Nearly all respondents said they did not find government information they had received easy to understand or read. Most of them suggested keeping it simple in order to make it easier to understand. Ten of the 14 said they do not read government press releases posted in the community office.

Their most frequent suggestions for improving government communication in Rainbow Valley was to make more use of radio, television and contact with the Dene band. Half would personally prefer to receive information over the radio.

The Rainbow Valley respondents visited other people and went to the Dene band office and gvernment offices in Yellowknife when they had problems or questions concerning government. Most said there were no other ways they would like to communicate with government.

Conclusions

Perhaps because of the inclusion of 3 respondents whose Dene language was other than Dogrib, the Rainbow Valley respondents appeared to have retained their Dene language poorly, by comparison with all other survey communities except the Loucheux. Their fluency and literacy in English was also considerably below average. It looks, in fact, as if several of these respondents feel they speak neither English nor a Dene language well.

Further study with a larger group of respondents is suggested, to determine

if there is a need for programs directed towards Dene language preservation and/or English fluency and literacy.

The Rainbow Valley respondents favor radio and their local band office as sources of information. General information presented in simple English with Dogrib interpretation, offered by audio-visual means at the band office would almost certainly be the best means of meeting these respondents' in view of the language situation here. Such programs should be publicized via radio.

DETAH

Detah, 1981 pop. 185, is located just across Yellowknife Bay from the city of Yellowknife proper, and accessible by road. It was a seasonal fish camp for area Dogrib people until the establishment of the city in the late 1930s. People from a variety of area camps gradually moved into Detah in the 1950s, as it offers both a traditional hunting/fishing/trapping lifestyle and proximity to city resources. The population is largely Dogrib, with a scattering of Chipewyans.

Survey Results

In striking contrast to Rainbow Valley, almost all the 17 Detah respondents said they could understand their Dene language well, and about three-quarters said they could speak it well. Few could read it.

English comprehension and fluency were, however, reported as low among these respondents. About four in ten said they understood English well, and only 2 of the 17 said they spoke it well — the lowest proportion of any community in the survey. Nearly half estimated their spoken English as "fair," though.

As one would expect, English literacy was also reported as low, with just over half saying they did not read English at all — by far the highest proportion in the survey.

It is possible that the age of these respondents (most were over 35) is a factor in these results. Nearly half said they prefer to speak Dogrib only, with the rest evenly divided between English only and English and a Dene language. (One preferred Chipewyan.)

The Detah respondents favored teaching Dene language and culture in the school, traditional living and use of the language as the means of preserving Dene language and culture.

Radio was very much their favored medium for receiving news about the

N.W.T. and about the government. Proportionately more Detah respondents felt they got enough information about the government than in other communities, but few could name any particular type of government information they had received.

General information and information on jobs were the most requested types, with reference to material that would be of practical use and interest. Most preferred to receive the information in Dogrib.

Their major source of program information was the Dene band office. There was someone in this office who could communicate in Dogrib, according to almost all respondents, and that person could provide the information they needed.

Almost all the Detah respondents said that government information they had received was not easy to understand. They suggested that it be kept simple and that it be translated or interpreted. None of these respondents said they read government press releases regularly.

Suggested improvements to Territorial Government information dissemination in the Detah area included greater use of nearly all categories of media and contact — audio-visual, explanation, translation/interpretation, radio, television, the Dene band, government offices and meetings. A large majority said they personally would prefer to receive government information over the radio. Nearly as many gave television as their second choice.

Detah respondents went to their Dene band with problems or questions about government, and to their neighbours. Most did not know of any other ways they would like to use to communicate with government.

Conclusions

The Detah respondents had retained their Dene language well, although literacy was infrequent. Here, however, English comprehension and fluency were less common that in other survey communities, and English literacy was very low.

The Detah respondents use and prefer radio and television as information sources, and rely on their Dene band for program information and assistance with problems. General information with a practical slant, presented in Dogrib, through these media or audio-visually at the band office, might help meet these people's need for government information.

RAE

Rae, 1981 pop. (with Edzo) 1,375, is the largest predominantly Dene community in the N.W.T. Although the fur trade was carried on in the area from about the 1970s, it was not until the 1940s that most of the community's permanent residences were built.

The community has had road access to Yellowknife since 1960. Most people follow a traditional lifestyle, with some employment available through community projects. Most of the population are Treaty Dogrib, but about one-quarter is Metis or non-status.

Survey Results

Virtually all Rae respondents, 32 in number, reported that they understood and spoke Dogrib well. Most could not read it (eight in ten). In contrast, only about 40% said they spoke or understood English well — the lowest overall reported English competence for any community. Less than half can read English, also.

Half of the Rae respondents said they prefer to speak Dogrib only, and the rest prefer to speak both Dogrib and English. About six in ten felt that language and culture should be preserved by teaching them in the schools.

Two-thirds get their N.W.T. news from the radio, first; others mentioned newspapers and television. Forty percent said they do not know how to find out what is happening in the Territorial Government. Education and radio were noted as the Rae respondents' best sources of government information.

Almost all of these respondents said they did not get enough information about government. Nearly half could not name a type of government information they now received. Some people did, however, mention that they had received information on health and social services and one renewable resource harvesting.

These respondents said they wanted information on education, jobs, the government in general and training, in both Dogrib and English.

A clear majority go to government offices first to get information on G.N.W.T. programs; the second most frequently mentioned location was the Dene band office. Almost all agreed that there was someone in the Hamlet office who could provide information in Dogrib, but only six in ten said that person could provide the information they needed.

About seven in ten said that government information they had received was not easy to understand or read. Rae was unusual among the survey communities, in that by far the most frequent suggestion for making government

information easier to understand was to provide translation or interpretation. Most Rae respondents said they do not read Government press releases sent to the community.

Respondents also recommended translation/interpretation, along with greater use of radio and meetings, when asked for ideas on how government information could be better communicated in the area. They said they personally would prefer to receive information that was translated or interpreted.

The Rae respondents go to government offices and to their Dene band office with problems or questions about government. A variety of alternate means of communicating with government were mentioned, including mail, telephone, contact persons and elected officials, such as the local M.L.A.

Conclusions

For the Rae respondents, a very high level of native language retention appears to have been achieved almost at the expense of English language skills. A similar trend is apparent in other Dogrib communities.

The most striking information need or preference characteristic of these respondents is their insistence on translation/interpretation. They are familiar with government offices as information sources. Information on topics of practical interest, such as education and jobs, interpretable into Dogrib and available through audio-visual means or audio cassettes at the local G.N.W.T. office and/or the band office might be suitable for their needs.

EDZO

Edzo was developed in 1965 as an alternate location to Rae, with better facilities and a large school/hostel complex. Most of the combined population of Rae-Edzo continues to reside at Rae.

Survey Results

While proportionately fewer Edzo respondents said they spoke and understood Dogrib well than did Rae respondents, the level of Dogrib comprehension and fluency was still reasonably high for about two-thirds of the 25 respondents. About one in three said they could read Dogrib, if poorly, in the main.

Unlike other Dogrib communities, English comprehension, fluency and literacy were reported as good for about eight in ten. This may be related to the presence of the school, which employs several local people resident in Edzo.

A small majority prefers to speak both Dogrib and English, with the remainder split evenly between Dogrib only and English only. The Edzo respondents' most favored method of cultural and linguistic preservation was teaching language and culture in the school.

Edzo was unusual among the survey communities in that respondents gave equal weight to radio, television and newspapers as both N.W.T. and government news media. "Education" was respondents' most frequent response regarding their most important or best source of government information.

About three-quarters said they did not receive enough information about government. The main type they said they now received was information about the Legislative Assembly. Respondents requested information on government generally, departments and the Legislative Assembly, with some emphasis on material concerning or relevant to the Dene and the community. The largest group, about 40%, prefers to receive government information in Dogrib only.

Half the Edzo group went to government offices to obtain G.N.W.T. program information, with the rest relying on their Dene band, radio, television and newspapers. Most agreed that there was a person in the Hamlet office who could provide information in Dogrib and that that person could provide the information the needed.

In Edzo, as in Fort Resolution but more so, a majority of respondents said they had found government information easy to understand. Their most popular suggestion for increased understanding was translation/interpretation. About seven in ten read government press releases, at least sometimes.

The Edzo respondents suggested using radio and television more to improve government information dissemination in their area. They themselves prefer to receive government information by television and newsletter or other print media.

Edzo respondents, like those in Rae, do go to government and Dene band offices common to both locations for help with problems and questions concerning government. Their suggested alternate means of communicating with government included communicating to a government official in person, using the mail and telephoning.

Conclusions

More Edzo respondents said they had good English language skills than said they had good Dogrib skills, and most prefer to use both languages. It appears that they are considerably more acculturated than respondents in any

other Dogrib community. Further study is required to verify the status of Dogrib and English in Edzo.

The Edzo respondents used the media and local offices as information sources. Although they were not outstandingly well informed about government, they were better informed and more sophisticated in their media used than most other communities. General information in Dogrib presented through the regular media would meet some of their preferences, but it seems likely that audio-visual presentations at local offices in both languages, with print back up would also have some appeal.

APPENDIX V:
Statistical Tables

Table 1:

Population, Samples and Standard Error by Community

Community	Dene 15+ 1 Population	Target 2 Sample	Actual 3 Sample	Standard Error (%)
Fort Good Hope	270	54	26	9
Snowdrift	145	46	36	7
Rainbow Valley	65	34	14	12
Detah	105	41	17	11
Fort Resolution	255	54	32	8
Fort Simpson	395	58	40	8
Rae	555	60	32	8
Edzo	140	46	25	9
Aklavik	160	48	19	11
Fort McPherson	365	57	32	8
Fort Providence	320	56	28	9
Total	**2,775**	**554**	**301**	—

1. Estimated from 1981 Cencus

2. Calculated from "p" = .5, "a" = .10, s.e. = .06, where "p" is the population proportion, "a" the significance level and s.e. the standard error.

NOTE: "p" stands for the Greek letter pi and "a" for the Greek letter alpha.

Table 2:

Community Representation

Community	Actual 1 Sample	% Total 2 Sample	Dene 15+ 3 Population	% Total 4 Population
Fort Good Hope	26	8.6	270	9.7
Snowdrift	36	12.0	145	5.2
Rainbow Valley	14	4.7	65	2.3
Detah	17	5.6	105	3.8
Fort Resolution	32	10.6	255	9.2
Fort Simpson	40	13.3	395	14.2
Rae	32	10.6	555	20.0
Edzo	25	8.3	140	5.0
Aklavik	19	6.3	160	5.8
Fort McPherson	32	10.6	365	14.2
Fort Providence	28	9.3	320	11.5
Total	**301**	**100.0**	**2,775**	**100.0**

1. Completed interview schedules
2. % of total completed interviews
3. Estimated from 1981 Census
4. % of Dene population 15+ in all 11 communities

From Table 2, above, it can be seen that Snowdrift in particular was over-represented in the survey, along with Rainbow Valley/Detah, while Rae and Fort McPherson were the most obviously under-represented communities.

Table 3:

Female Representation by Community

Community	No. of Females Surveyed	% Sample Female	% Adult Dene Female (census)
Fort Good Hope	17	57.7	48.1
Snowdrift	5	30.6	41.4
Rainbow Valley	3	35.7	n.a.
Detah	5	47.1	52.4
Fort Resolution	15	53.1	41.2
Fort Simpson	25	57.5	51.9
Rae	36	59.4	47.5
Edzo	10	64.0	n.a.
Aklavik	12	68.4	50.0
Fort McPherson	22	56.2	47.9
Fort Providence	21	60.7	45.3
Total	**170**	**56.3**	—

1. Rae and Edzo combined.

From Table 3, the over-representation of women, where it occurred, was rather consistent at about 10% over the Census figure. Fort Providence and Aklavik appear to have the greatest over-representation of women in relation to their proportion in the community populations. Again, the proportions of each sex in the samples should be kept in mind when considering the community-level results.

Table 4:

Ages of Survey Respondents vs. Regional Adult Dene Population 1

Age:	15-24	25-34	35-44	45-54	55-64	65+
No. in sample	56	85	49	47	36	28
% of sample	18.7	28.1	16.3	15.6	12.1	9.2
% in pop. (Census)	35.6	22.4	13.9	11.3	7.7	9.3

1. Census percentages for each age group for the total adult Dene population in the regions in which the study communities are located.

Table 5:

Age Representation by Community (%)

Community Age:	15-24	25-34	35-44	45-54	55-64	65+
Fort Good Hope	30.8	26.9	15.4	15.4	3.8	7.7
Snowdrift	47.2	16.7	5.6	11.1	11.1	8.3
Rainbow Valley	21.4	21.4	21.4	21.4	14.3	0.0
Detah	23.5	5.9	23.5	23.5	5.9	17.6
Fort Resolution	9.4	56.3	9.4	15.6	9.4	0.0
Fort Simpson	12.5	10.0	17.5	25.0	17.5	17.5
Rae	25.0	31.3	6.3	3.1	18.8	15.6
Edzo	28.0	56.0	12.0	4.0	0.0	0.0
Aklavik	5.3	21.1	15.8	31.6	10.5	15.8
Fort McPherson	12.5	25.0	34.4	12.5	15.6	0.0
Fort Providence	7.1	32.1	21.4	25.0	7.1	7.1

Table 6:

Dene Language by Community

Community	% of Respondents in Community Reporting Language as:				
	North Slavey	South Slavey	Chipewyan	Dogrib	Loucheux
Fort Good Hope	96.2	—	—	—	
Snowdrift	—	—	100.1	—	—
Rainbow Valley	—	7.1	7.1	78.6	7.1
Detah	—	—	11.8	82.4	—
Fort Resolution	—	—	100.0	—	—
Fort Simpson	—	100.0	—	—	—
Rae	—	—	—	100.0	—
Edzo	—	4.0	—	80.0	—
Aklavik	—	—	—	—	100.0
Fort McPherson	—	—	—	—	100.0
Fort Providence	—	100.0	—	—	—
Total Sample	**9.4**	**26.1**	**15.0**	**29.0**	**19.1**